

The Brooklyn Jewish Center Review

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MAY

1941

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BROOKLYN JEWISH CENTER REVIEW

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THE BROOKLYN JEWISH COUNCIL FREE AND INDEPENDENT

DOCTOR Israel H. Levinthal, President of the Brooklyn Jewish Community Council, has acted wisely in undertaking to explain to the delegates at its second annual convention the meaning of the Council's acceptance of a subvention from the American Jewish Committee. He said in substance that the gift was intended merely to give financial support to the Council and that it was not intended to and would not in any way or manner affect or influence the policies, programs or activities of the Council. Dr. Levinthal's statement undoubtedly signifies a realization that an explanation was appropriate, if not necessary.

Ever since it became known that the Council was being subsidized by the American Jewish Committee the public has been puzzled and confused. Since the ideology of the Committee is not universally accepted, the public could not understand how in such circumstances the Council could justifiably claim to be a "representative council" with "authority to speak and act in its (Brooklyn Jewry's) name . . . and to represent the Jews of the borough in all matters affecting the welfare of its Jewish population."

On the other hand, the Council, both in its structure and functions, is intended to represent all of Brooklyn Jewry. Why should the American Jewish Committee finance this Council? To say the least, the question has provocative interest. It need only be suggested that the American Jewish Committee does not generally finance councils. Moreover, the subvention in this case is not a transient or insignificant act—the Committee provides the major part of the Council's budget.

Is it possible, the public has asked, that the Committee supplied the money without exacting some conditions?

Has it imposed no restrictions, no drastic alterations in policies, exerted no pressure, set in motion no coercion? Is the Council merely an adjunct to the will of the Committee?

One can easily imagine and lend credence to the stubborn doubts that arose. The average man starts off with the basic premise that he who provides the money runs the show. Financial aid usually betokens control. It was suspected that analogous conditions prevailed here.

Dr. Levinthal's statement was therefore both timely and essential. It should serve to dispel all suspicions and doubts. No competent observer who knows the facts can dispute the correctness of his statement. The undeniable facts are that the Council has always been free and independent in its judgment and activities. To the writer's knowledge the Council has never manifested greater sympathy or cooperation toward the Committee than to any other organization.

Those who are given to facile generalizations may find it easy to conjure up here seemingly just criticism. But those who understand the earnestness of the leaders of the Council and what the Council is in fact doing cannot misunderstand the present relationship between it and the American Jewish Committee. That relationship is just as stated by Dr. Levinthal.

This writer is optimistic that in the future the Council will not be hesitant and indecisive in dealing with the problem of raising its budget by appealing to the public. Its right to speak and act for Brooklyn Jewry eminently justifies its soliciting the utmost measure of aid that the public can furnish it.

The Council is to be congratulated on its accomplishments during its

first year of existence, and there is every reason to believe that it will continue to carry on its good work and earn the respect and esteem of Jewry.

—LOUIS J. GRIBETZ

CENTER MEMBERS' MAGNIFICENT RESPONSE

WE have on many occasions taken pride in the generous response evoked from our members to various appeals for funds. And yet, the result of the dinner recently given for the United Jewish Appeal exceeded all expectations. There were no more than 150 men present on that occasion, but the sum announced as contributions made by Center members to the combined appeal—which included the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service—reached the all high of \$86,000. To this must be added the donations made by the women of the Center to the Women's Division.

What impressed those present at the dinner was not the amounts contributed, substantial though they were, but the spirit in which the contributions were made. For once, the task of the chairman, Judge Emanuel Greenberg, was easy. He no sooner suggested to a would-be contributor that he increase his donation than a favorable answer was forthcoming. No heart-rending appeal, no pleading, cajoling, or coaxing seemed necessary. It was a magnificent showing of wholehearted support—a 100% response.

The appeal for funds has not been concluded. The committee is communicating with all members who are in a position to give but who have not as yet made their contribution to this urgent call for help. We know that they will all follow the example of generosity set at the United Jewish Appeal dinner.

—JOSEPH GOLDBERG

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JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

“בינינו לבין עזמיןו”

BROOKLYN Jewry is at last growing up. It is strong — Brooklyn has the largest Jewish population of any city not only in America but in all the world. And yet, it is further behind in communal organization and planning than many a city with a much smaller Jewish population. And this holds true even in such elementary needs of a community as charity and philanthropy. The Charity Federations in many another city are far more inclusive, far wider in scope, and far more successful in actual financial support than the Brooklyn Federation has ever been.

There are, of course, many interpretations and excuses that are offered to explain this strange condition. Brooklyn, we are told, is too close to Manhattan to be able to develop an independent communal spirit. Brooklyn is composed of many sections, widely separated from each other, thus making it difficult for them to develop a common communal interest.

The truth of the matter, however, is that the Brooklyn Jewish community, until very recently, was still in its infancy. It failed to show any evidence that it had matured in the sense of communal responsibility.

A new era in the life of our Jewish community began just a year ago with the organization of the Brooklyn Jewish Community Council. It was this step that provided the clearest proof that Brooklyn Jewry had grown not only in numbers, but also in vision and in responsibility. Those who attended the second annual convention of the Council last Sunday morning must have been impressed with these first signs of Brooklyn Jewry's coming of age. Here were delegates from Synagogues, Temples and Centers of all shades of religious opinion; delegates from all types of charitable and educational institutions, from national, cultural, Zionist, and defense organizations. All were united under one banner to promote the status of Jewish life and to create a healthy

bond of friendship and brotherliness among all the peoples of every faith in our borough.

With the growth of the activities and influence of this Community Council there must, and will, emerge a Jewish communal life that will be worthy of the Jews who live in the largest borough of the largest city in America.

Israel H. Bernstein

BIBLE RECORDS FOR THE YOUNG

RECENT recordings have opened up a new world of enjoyment to the young listener. The alert parent, eager to purchase worthwhile recordings for his children can now obtain a delightful retelling of the Biblical story*.

The script of the Bible stories has been taken from Sholom Asch's excellent book for young readers, called "In the Beginning." The listener will hear of the creation of the world, of the first animals that roamed the earth, of how Adam named the animals, of the creation of Eve. The narration continues with the story of Noah and his ark, the Tower of Babel and its destruction, of Abraham and how he found God.

Sholom Asch knows how to attract the young listener. Many a whimsical and imaginative detail has been added that gives freshness to this oft-told tale. Adam learns of his own likeness in the crystal waters of a pool; Abraham learns wisdom from a worm hidden under a rock.

The author knows, too, how to weave in an effective Midrashic illustration. The telling of Abraham's discovery of God after studying the sun, the moon and the stars is told here; also the clever tale of Abraham's destruction of the idols.

The charm of the stories is greatly enhanced by Bernie Weissman's musical score. The narration is by David Niles and the recording by Moses Asch. The six records are in a beautifully illustrated album, containing the entire text of the recordings.

The reception of this venture can be summed up best by quoting one newspaper critic who wrote: "A charming album of records, sensitive, delightfully simple and richly poetic."

**In the Beginning* — Retelling of Bible stories for young listeners, by Sholom Asch. These records may be obtained through the Center.

—MORDECAI H. LEWITTES

JEWISH LOSSES IN LONDON RAID

RECENT bombings of London have inflicted considerable damage on Synagogues and other property of the Jewish Community, and resulted in the loss of many lives.

Several Synagogues — including a number of constituents of the United Synagogue and of the Federation — were seriously affected, necessitating in some cases the closing of the house of prayer.

Jewish cemeteries were bombed during the raids.

At least two Jewish clubs were hit, one, an old-established club, demolished.

A well-known market was badly bombed, and from the nearby flats and houses large numbers of people worked hard to rescue their possessions.

Jewish administrative offices suffered from blast, and the work of all departments was temporarily held up.

Among lives lost in the raids were those of several communal workers, including Mr. Myer Cash, the well-known President of the Order Achei Brith and Shield of Abraham.

During a visit to a badly damaged Jewish area in the East End on Wednesday, the King and Queen spoke to many of the residents and expressed admiration for the courage they showed in face of the ferocious onslaught from the air.

From the *London Jewish Chronicle*

WHY A JEWISH ARMY?

By JOSEPH BEDER

THREE is no longer a question of Palestine being directly involved in the war.

Three months ago, when I left Eretz Israel, the *Yishuv* hoped that Italy had been removed as an active partner of Hitler, and that there was no immediate danger of the conflict reaching it. But, as I was crossing the Suez and passing sunken ships which had been blocking the Canal for days, and as I discussed the situation with foreign correspondents, and heard the opinions of prominent Englishmen and Egyptians, it was clear that there was no reason to be over optimistic.

The latest developments in Libya and in Greece, as well as in Iraq and Syria, placed before us the question—how many days—even hours, Palestine had to prepare itself in order to prevent a Nazi invasion.

Many months were lost in futile talk regarding the advisability of the creation of a Jewish Army. Today the situation is such that those who opposed a Jewish Army are now demanding it.

It is not the first time that Jews are organizing, or are willing to organize, Jewish military units for active war-time duties. In 1915 the famous protagonist of the Jewish legionistic idea, the late Vladimir Jabotinsky, together with Captain Joseph Trumpeldor, organized the first Jewish army. It served heroically in Gallipoli. In 1916-18 the same Jabotinsky organized Jewish legions in England and in Palestine, and a large group of prominent men in the United States enlisted over 5,000 men for this army.

Ten thousand Jewish legionnaires served in these legions and played an important part in the Palestine campaign. Jewish courage has been proven on many occasions and recognized by those who command them.

At present it is not merely a Jewish legion fighting only for Palestine that we are concerned with. The reason for the creation of a Jewish army is a much broader one and must be clearly presented.

Why are we demanding a Jewish army and why do we need it?

1. To any serious minded person, to one opposed to the Communist-Nazi front, it is clear that the Allies are fighting for democracy, for those

very principles of freedom and equality which were for centuries the basic ideals of Judaism and were presented to humanity by our Bible.

2. We demand a Jewish army because we are duty-bound to fight against Hitlerism, the barbarism of our time.

3. We ask for the creation of a Jewish army in Palestine, because we are the only national group in the Near East, except the Greeks, whose loyalty to the Allies is unquestioned.

4. Only a Jewish army can assure the Jewish *Yishuv* in Palestine that the fight "to the last soldier" to prevent the axis hordes from invading our National Homeland, and to prevent the "Fifth Column" from becoming an important factor, will be carried out.

5. We are promoting the idea of a Jewish army so that the Jews will be in a better position to press their claims before the eventual Peace Conference.

It is essential that at the Peace Conference, the Jewish representation, status and war contribution should be sufficiently strong to enable them to ask for active co-operation in the work of reconstruction.

That representation, that status and that war contribution will all be ensured by a Jewish army. But it must be an army, and not merely a collection of Jewish units, lost in the ranks of other national forces.

Our hope is that this battle for Justice and Democracy will be victorious, and that if we have a Jewish army fighting under a Jewish flag our national aspirations in Palestine will be on equal basis with those of the free Czechs, Poles, French, Greeks, and all peoples who are fighting to liberate the world.

Let us suppose that a Jewish army and air force are already in existence, and are fighting alongside the Allies. One can easily imagine how they would figure in the news. On the radio, one could expect announcements beginning with something like this: "This morning the R. A. F., accompanied by units of the Jewish air force . . ." In the newspapers, the exploits of the Jewish army would be recounted together with the exploits of other national legions. The British

and American Broadcasting studios would probably feature reports of the work of the Jewish army, with perhaps broadcasts from the camps. Movie audiences would see news-reels of Jewish troops arriving or departing.

In short, the war effort of the Jewish people, as a people, would be constantly before the eyes of the whole world. The whole world would see how the Jews are sharing in the fight against tyranny, how it is rallying to its friends in their darkest hour and how in this time of test it is behaving in all respects like a great nation worthy of its highest achievements and long history.

The status of the Jewish people in its own eyes and in the eyes of the other nations would be enormously enhanced. The effect on Jewish morale would be very great.

But the British Government is hindering the creation of a Jewish army. Why?

Jews have repeatedly offered to Britain help and assistance in the form of an army fighting alongside the other democratic armies on all fronts where the war against the dictators is being waged. To our sorrow and distress the late Mr. Chamberlain received this offer rather coolly. When the present Winston Churchill's Government was formed negotiations were resumed and some progress was made. It seemed that a Jewish army would at last materialize. But to our great disappointment, it appears that the present British Government once more is trying to appease the Arabs.

The events in Iraq is the first proof of the failure of this policy of appeasement. It is a policy which has proved disastrous wherever applied. The latest news from Syria also illustrates the fallacy of this policy. On top of these old British mistakes in the East, we learned a few days ago that the English had released Mr. Harry St. John Philby, a rabid Fascist and pro-Nazi, who was imprisoned under the defense regulations as a person dangerous to the defense of the realm. During his stay in Palestine Philby was the chief backer of the ill-famed Mufti, an open Nazi agent and the

Continued on page 22

THEODORE HERZL

A NEW BIOGRAPHY

By ALEX BEIN

Translated from the German by MAURICE SAMUEL

WITH this play — by far the best of his dramatic creations — Herzl completed his inner return to his people. Until then, with all his emotional involvement in the question, he had stood outside it as the observer, the student, the clarifier, or even the defender. He had provided the world-historic background for the problem, he had diagnosed it and given the prognosis for the future. Now he was immersed in it and identified with it.

It called for a frightful effort to descend from the intoxication heights of creativity to the ordinary round of work. For weeks now his regular employment had filled Herzl with revulsion. The first reports of the Dreyfus trial, which appeared while he was working on his, *New Ghetto* therefore made no particular impression on him. It looked like a sordid espionage affair. The trial, following on the preliminary investigation began on December 19, 1894.

Herzl was present in his capacity as representative of the *Neue Freie Presse*. He wrote: "Today this affects more than the army, this question whether Dreyfus betrayed his fatherland, or whether it was possible to arrest him on the most frightful charges without sufficient evidence, and then to disgrace him publicly. At the beginning the vast majority demanded the head of the accused without delay, but soon after a great deal of doubt was expressed as to his 'guilt.'"

The public proclamation of the verdict came as the relaxation of a tension which had become almost unbearable. Here is Herzl's description:

"The public was admitted to the courtroom at six o'clock in the evening, after the attorney for the defense had made his last plea. The room was jammed. At seven the judges entered, to the cry of 'Attention!' The silence became deeper. In a firm, clear voice Colonel Maurel announced that the court-martial had unanimously declared Dreyfus guilty (a deep 'Ah!' from the audience). Maurel went on to pronounce the sentence of the court: military degradation and deportation for life. Someone in the courtroom cried out 'Vive la Patrie!', but al-

This is the second installment of the famed Bein biography of Herzl recently published by the Jewish Publication Society of Philadelphia, through whose permission this condensed version is presented exclusively for readers of the *Review*. In the first installment was shown the development of Herzl, from a brilliant Viennese journalist to a Jew deeply conscious of the tragic position of his people. It ended with his sudden and inspired determination to write the play, "The New Ghetto."

ready there was a rush for the doors on the part of those who wanted to be first to spread the news."

There were passionate shouts. "Bring him out here, and we'll tear him to pieces!" But the crowd waited in vain. There was a curious excitement amongst those who had been able to witness the ceremony of the degradation. The strange, firm bearing of the prisoner had made a profound impression on some of them. The "curious excitement" which gripped Herzl on that occasion takes on a special significance. "Until that time most of us believed that the solution of the Jewish question was to be patiently waited for as part of the gen-

eral development of mankind. But when a people which in every other respect is so progressive and so highly civilized can take such a step, what are we to expect from other peoples, which have not even attained the level which France attained a hundred years ago?"

We need Herzl's formulation of the situation as set down in 1899 in order to put his impressions of January 1895 in the proper light. In that fateful moment, when he heard the howling of the mob outside the gates of the *Ecole Militaire*, the realization flashed upon Herzl that Jew-hatred was deep-rooted in the heart of the people—so deep, indeed, that it was

Dr. Herzl accompanied by members of the Zionist delegation at Jerusalem. It was on this visit that he conferred with Kaiser William II regarding the fulfillment of Zionist aims



impossible to hope for its disappearance within a measurable period of time. Precisely because he was so sensitive to his honor as a Jew, precisely because he had proclaimed, in *The New Ghetto*, the ideal of human reconciliation, and had taken the ultimate decision to stand by his Jewishness, the ghastly spectacle of that winter morning must have shaken him to the depths of his being. It was as if the ground had been cut away from under his feet. In this sense Herzl could say later that the Dreyfus affair had made him a Zionist.

FOR some time now I have been engaged upon a work of indescribable greatness. I do not know yet whether I shall carry it through. It has assumed the aspect of some mighty dream."

So begins the astonishing diary which Herzl was to keep from that day on until shortly before his death. A unique book, one of the very strangest books in world literature, emerged. In it a man uncovered himself completely to the world, uncovered his thoughts and acts to the extent that these seemed to him to be essential. If nothing more had survived of his literary production this astounding diary, "The Jewish Question," would remain forever fresh, forever readable: at once an exciting confession and a literary masterpiece. He begins with a backward glance at his own development, and attempts to trace his growth to his present state. He enters into the record the first two letters to Baron de Hirsch (in which he attempted to interest him in a solution of the Jewish problem) and Hirsch's replies.

Then suddenly the storm breaks upon him. The clouds open, the thunder rolls and the lightning flashes about him. A thousand impressions beat upon him simultaneously, a gigantic vision. He cannot think, he cannot act, he can only write; breathless, unreflecting, unable to control himself, unable to exercise the critical faculty lest he dam the eruption, he dashes down his thoughts on scraps of paper—"Walking, standing, lying down, in the street, at table, in the night," as if under unceasing command. He notes on June 16: "During these days I was more than once afraid that I was going out of my mind. So furiously did the cataract of thoughts race through my soul. A lifetime will not suffice to put every-

thing down. But I am leaving behind me a spiritual legacy. For whom? For all men."

Clearer and clearer becomes the picture which he has of himself and of his task in the history of his people. "I pick up once again the torn thread of the tradition of our people. I lead it into the Promised Land . . . The flag has occurred to me. Perhaps a white flag with seven golden stars. The white flag represents our new clean life. The stars are the hours of work. It is under the sign of work that we draw toward the Promised Land. The Promised Land — where we can have hooked noses, black or red beards, and bow legs, without being despised for it. Where we can live at last as free men on our own soil, and where we can die peacefully in our own fatherland. Where we can expect the award of honor for great deeds. So that the offensive cry 'Jew!' may become an honorable appellation, like German, Englishman, Frenchman—in brief, like all civilized peoples. So that we may be able to form our state to educate our people for the tasks which at present still lie beyond our vision. For surely God would not have kept us alive so long if there were not assigned to us a specific role in the history of mankind."

He let the first storm pass over him, yielding to its imperious will, making no effort to stem its fury lest he interrupt the inspiration. When it had had its way with him, he took hold of himself again, and gathered up his energies for the effort to reconstruct everything logically and in ordered fashion. He was afraid that death might come upon him before he had succeeded in reducing to transferable form his historic vision. He prepared himself, at the same time, to submit the plan to the Rothschild family, recognizing his failure with Baron de Hirsch. Thus, in the course of five days, he added to his diary a sixty-five page pamphlet—in effect the outline of "Der Judenstaat"—which he called: "Address to the Rothschilds." The fortune of the Rothschilds, which the world regarded as a danger, must acquire aim and purpose. It would do this by serving as the financial basis of the great migration and resettlement.

At this time Herzl received a visit from his friend Emil Schiff, the doctor and journalist. Schiff was astounded at Herzl's appearance. He looked



Theodore Herzl addressing the German Kaiser during his Palestine tour

like a man who had not slept for nights; and his clothes, which were always faultlessly neat, were in shocking disorder. Schiff remarked that Herzl looked as if he had discovered the secret of the dirigible balloon. To this raillery Herzl did not reply. But he made up his mind to submit his plan to his ironic friend. He wanted to see the effect on a totally unprepared mind. And so he made his friend sit down and read forth to him the Rothschild "Address."

At first Schiff, who seemed to be shaken to the point of tears, remained silent. When Herzl pressed him for his opinion, Schiff answered frankly: he considered the plan the product of an over-strained mind, and he urgently advised Herzl to take a rest and seek medical treatment.

After a sleepless night Schiff came to Herzl again. The two men went for a stroll in the Tuileries gardens, and again, with the utmost urgency and distress, Schiff urged his friend to give the whole thing up, lest he be universally regarded as a lunatic. The deep concern for his condition thus displayed by a simple, honest man had a profoundly depressing effect on Herzl. To Schiff's next suggestion that he submit the matter to Max Nordau, with whom he had been

acquainted for some years, he returned a negative answer. If his ideas, which he considered both true and realizable, called forth such a response in an honest man and faithful friend, there was obviously no sense in following them up.

Crushed to the ground, yet breaking out in fury against the littleness of the Jews, of whom he considered his friend the typical representative, he wrote on that same day a fourth letter to Baron de Hirsch, who had not replied to his last communication: "My last letter calls for a conclusion. Here it is: I have given the whole thing up. There is no helping the Jews for the time being. If someone were to show them the Promised Land they would treat him with contempt. They are disintegrated. And yet I know where salvation lies: in us! In our capital, in our labor, and in that special combination of the two which I have outlined to you. But we shall have to descend deeper, we shall have to fall lower, we shall have to endure more insult, we shall have to be spat upon, despised, beaten, plundered and thrashed even more than till now, before we become ripe for the idea . . . We have not yet reached the right degree of despair. That is why the savior will be greeted with laughter."

On July 27, 1895, Herzl left Paris. He left it never to return as resident. He was unable, he tells us, to stand the place any more. He longed for Vienna, for his parents, for warmer surroundings, and for a better center on which to base his political activity. He persuaded the publishers of the *Neue Freie Presse*, who reluctantly relieved him of his post as Paris correspondent to repatriate him to Vienna as feuilleton editor, at a reduced salary.

He went first to Aussee to relax for several weeks. From that town he conducted by mail and wire a correspondence in varying mood with Gudemann and with the Berlin philanthropist and friend of Palestine, Heinrich Meyer-Cohn. After long negotiations the three men came together in Munich on August 17. To these two men Herzl read forth his "Address to the Rothschilds."

The impressions produced on the two listeners were highly divergent. Meyer-Cohn found himself in sharp opposition to Herzl's opinions and proposals regarding aristocracy and nobility; he declared the entire plan

a Utopia of the fantasy. Gudemann found himself, in spite of some similar objections, swept along.

He tried out the people with whom he came in contact, and tested their receptivity for his new ideas; he looked in vain for helpers. He perceived that he had the capacity to fill people with enthusiasm, to bring the light of belief into their eyes; but always and everywhere this enthusiasm died away as soon as the individuals withdrew from the magic circle of his personality. Gudemann became more hesitant from day to day. Narcisse Leven, co-founder and general secretary of the "Alliance Israelite Universelle," refused to be convinced; instead he told Herzl of the Zionist societies in Russia, France and England, and Herzl

his power in the realization of the idea.

Now Nordau commended Herzl to Israel Zangwill, in London, whether Herzl proceeded in order to set up his Study Commission. He arrived in the English capital on November 21, 1895. Zangwill was soon captured by Herzl's personality and will, even though he was at first not completely convinced by his arguments. He gave him the names of some important people, and used his offices to obtain for Herzl an invitation to a banquet of the Maccabees Club, at which he could expound his plan. It was the first group to hear Herzl's ideas.

These first attempts drove Herzl to the conclusion that the influencing of individuals would not suffice to

Herzl being driven to the interview with Wilhelm II



heard for the first time the name of Pinsker.

TOWARD the middle of November Herzl visited Paris. In the negotiations which he conducted there with Narcisse Leven, Chief Rabbi Zadoc Kahn, and a number of rabbis invited by Zadoc Kahn, no one took him seriously. Zadoc Kahn confessed himself a Zionist but would not admit the slightest reflection on his French patriotism, and showed himself independent of the opinions of the others.

But the great result of this visit to Paris was that Herzl won Max Nordau over to his plan. Even before he had left Paris for Vienna, Herzl had had a long conversation with Nordau, and the two men had admitted to each other to what an extent anti-Semitism had driven them back to the Jewish people. Nordau declared himself ready to cooperate with all

set the plan in motion. He therefore resolved to approach the public at large. In his conversation with Zadoc Kahn he had made use of his "Address to the Rothschilds." He now reworked the address from beginning to end, with thoroughgoing changes of style and content; he took cognizance of his experiences between his first attempts to launch the idea and the stage he had now reached; he had a wider foundation for the structure of ideas, made the structure itself more logical, and provided a stronger peroration.

It was thus a new work which finally emerged. Its title was "The Jewish State: An Attempt at a Modern Solution of the Jewish Question."

"Der Judenstaat" may properly be called Herzl's life work. His philosophy of the world, his views on the state, on the Jewish people, on science and technology, as we have seen them developing to this, his thirty-

fifth year, are concentrated in the book. It is possible to perceive between the lines the traces of that development, the evidences of old convictions displaced by new ones. When we compare the "Judenstaat" with the original "Address to the Rothschilds" there leaps to the eye the change which had come over the man within this brief interlude. He had grown, he had become clearer, more consistent, more disciplined in the presentation of his views. Closer analysis reveals without difficulty the effect of almost every individual experience preceding the writing of the book. What masterly clarity, what power and freshness, what proud self-certainty rings from the introductions! The sentences are like trumpet peals.

The impression produced by the pamphlet, which was translated into several languages, was everywhere strong; the reactions differed. The general German press, to the extent that it did not completely ignore the work, or interpret it in an anti-Semitic spirit, took a negative attitude; and this was especially true of that part of the press which was under Jewish influence. The publishers of the *Neue Freie Presse* sought until the last moment, by a mixture of threats and promises, to prevent the publication of the pamphlet.

The *Allegemeine Zeitung des Judenthums*, declared that the Jews should do nothing to further the idea, but should wait "the visible signs of God's direct intervention"; the Reform Jews could do nothing "because their ultimate ideal was not the re-establishment of nationality by the prophetic promise of a time of all-human ennoblement." The Jews scattered throughout the world had nothing in common but their belief in God and their conviction that Israel had not yet fulfilled its mission.

Where was Herzl to find support, then, since the Zionists too would become his opponents if he should finally decide on some other land than Palestine?

The fact was that among many of the leaders of the *Hoveve Zion* he awakened at first nothing but suspicion. Who was this stranger, of whom they had never heard before, and what did he want? Was he serious about the business? Why this tremendous trumpet blast of a proclamation, why this gigantic political program which had no prospect of realization within measurable time? Might he not, with

his tactless openness, antagonize the philanthropists on whose money the work depended, irritate and alarm the Turkish government, whom they were constantly reassuring of their non-political intentions, and thus bring danger on the colonization itself, the one thing that mattered?

Powerful as the impulse to action was within him, Herzl was by no means certain, when he published his book, that he would actually take the matter in hand himself. He was still hesitating. He wanted to wait for the reaction of the Jews, and of the world at large, to discover whether the time was ripe, or whether he was in advance of it. Had he heard no other voices than those which we have already mentioned, voices raised in repudiation and criticism, the act might have remained unperformed. But there were other voices that came to his ears.

Responses came from every country; sometimes they were couched in touchingly helpless phrases, sometimes they revealed a no less touching faith. They came from Bulgaria, from Galicia, from Germany, from Russia, from Palestine. They called upon him to take over the leadership.

The Zionist students of Vienna did everything that lay in their power to encourage Herzl along the path of leadership. Student deputations waited on him with invitations to their

festive evenings, where great ovations were prepared for him. Schnirer and Kokesch, co-founders of the *Kadimah*, and now members of the *Zion Society*, delivered to him, early in April 1896, a resolution of these bodies expressing their confidence in his work. They further persuaded the Federation of Austrian Societies for the Colonization of Palestine to circulate a memorandum of a similar character among all their sympathizers in German and Austrian academic circles, and within the next few months thousands of signatures were added and presented to Herzl.

And while the laughter grew louder in journalistic circles men came forward to press his hand gratefully. Max Nordau, that critic of critics, was swept off his feet by the pamphlet; he described it as a great act, a revelation. In mid-February, Richard Beer-Hofmann, the poet, wrote to him: "Even more than to the contents of the book I was attracted to its implications. At last there comes again a man who does not carry his Judaism with resignation like a burden or a misfortune, but is proud to be the legal inheritor of an immemorial culture." And in May 1896, David Wolffsohn sought him out to offer him his homage and cooperation.

In Wolffsohn, Herzl found not only immediate entree to the German *Hoveve Zion*, but a devoted and unfal-



A view of Herzl's library as reassembled and put on exhibition at the Jewish National Museum in Jerusalem.

It is a shrine for visitors to Palestine.

tering follower. He soon became more—a friend. Deep-rooted in the Jewish origins, closebound to Judaism by instinct, reflection and knowledge, and withal a clever and experienced man who incorporated the best characteristics of the simple Jew, Wolffsohn was the perfect complement for Herzl: an admonisher, encourager and teacher, ever ready to extend his help, independent in action, glad to accept responsibility and yet prepared, in all lesser matters, to sink his own opinion and accept that of the leader.

It is clear then, that by this time Herzl had resolved to become the man of action, and the purpose behind the enthusiastic responses he had received was fulfilled. They had proved to him that he did not stand alone.

He began with the political work, his newspaper plans offering no immediate prospects. He wanted to act alone, backed only by the expressions of sympathy and agreement he had received. Visible and demonstrable results, he told himself, would facilitate the negotiations for the formation of "The Society of Jews." Then, when this instrument had been created, it would in turn react favorably upon the political work.

He found two men, both non-Jews, to help him in the political work. The first came to him out of conviction, and remained faithful to the movement long after Herzl's death; the second was picked by Herzl, and paid by him—and Herzl never found out who and what he was, an effective worker or a treacherous adventurer. But each of the two men was unusual and interesting in his own way.

On March 10, 1896, there burst into his room a clergyman "with the long grey beard of a prophet," and stammered: "Here I am!" "I see that," said Herzl, "but who are you?" "I understand your astonishment," answered the man, "but it was I who first brought the great tidings to the Grand Duke of Baden, and now I want to help you." Thereupon the stranger showed Herzl a book which he declared he had written himself. It was entitled "The Restoration of the Jews to Palestine According to the Prophets," and in it he proved, on the basis of prophecies made in the time of Omar, and of the interpretation of certain biblical passages, that Palestine would be given back to the Jews about 1897-1898. Finally he explained who he was. He was the Rev. Hechler, chaplain to the English Em-

bassy in Vienna. He was also a great collector of Bibles and models of the ancient Temple in Jerusalem. A few days later Herzl returned the strange man's visit, and the latter showed him a tremendous military staff map of Palestine and the haversack he would wear when he would accompany Herzl into and through the Holy Land.

At about that time Herzl made connection with his second political helper, Nevlinski.

Philip Michael, Ritten von Nevlinski, the descendant of a long line of Polish nobles, was born in 1847 in Antoniny, Volhynia. He was thoroughly experienced in all the forms of diplomatic intercourse, and even if it might be said of him that he belonged more to the demi-monde of diplomacy, he had the great manner to his finger-tips. In any case, he created a considerable impression on the Jewish journalist in process of becoming a statesman. It was under Nevlinski's guidance that he took his first steps out of the bourgeois journalistic world into the general European, learned the necessities of diplomatic form, and was introduced to the complications of Turkish politics.

Meanwhile the "prophetic" Hechler set about his task. On April 14 the German Kaiser came on a visit to Vienna. Hechler hastened to the Hofburg, imparted to the Major Domo the contents of the *Judenstaat*, and informed that astonished official that the time had come "to fulfill the prophecy."

On April 20 Herzl drafted a long letter to Nordau, suggesting that the latter attempt to make connection with Baron de Hirsch. Perhaps the Baron could be persuaded to contribute a couple of million francs to the cause. This would "make a ringing impression on public opinion," and at the same time they would have the bak-sheesh needed for negotiations with Turkey. An hour later he learned that Baron Moritz de Hirsch had died the night before on one of his estates in Hungary.

Late that evening, he received a telegram from Hechler bidding him set out at once for Karlsruhe, where he would be received in audience by the Grand Duke. To Herzl, with his Spinozistic-Goethean inclination to view all transient things as images of the eternal, that day was almost like a symbol of the end of Jewish phil-

anthropy and the beginning of Jewish political action.

Herzl prepared with the utmost care for this audience, the first of its kind in his life. Very much would depend, he told himself, on the impression he left with the Grand Duke; for it was through the latter that he hoped to reach the Kaiser. When, at the appointed hour, he stood in his presence, he was amazed and overwhelmed by the simple naturalness, the quiet goodness, the noble modesty, the deep faith of the Grand Duke.

He laid particular emphasis on the beneficial effect of the movement on Germany; and in writing to the Grand Duke a few days later, he was even more precise on this point, as if he were making sure that it would be transmitted to the Kaiser. If some of the royal heads of states were prepared to express their benevolent attitude toward the movement, "The Society of Jews" could start out with greater authority, and the migration could be organized more rapidly and with greater discipline.

Responding, the Grand Duke thought it would be better to create "The Society of Jews" first, and then he would be able to judge whether he ought to cooperate with it. He said repeatedly that he was afraid of having his motives misunderstood; his attitude toward the Jews was one of benevolence, but as the plan was one for the migration of the Jews, his support of it might bring him under suspicion of anti-Semitism. On Hechler's suggestion, he granted Herzl the permission to let it be known abroad that he, the Grand Duke of Baden, was interested in the enterprise. He was won over—by Herzl's personality.

It was a great success for Herzl and for the movement. For the first time he had been heard and understood by a ruling Prince. This was in itself a considerable gain. But should the Grand Duke go further, and transmit his interest to the Kaiser, then, in the constellation of the Powers as they then stood, with German influence strong in Turkey, the most far-reaching consequences might reasonably be expected. It was this combination which inspired Herzl's activities throughout the months and years to come: Baden was to be his bridge to Berlin.

On May 19 he was received by Agiardi, the Papal Nuncio in Vienna. The latter was negative in his atti-

tude. He did not believe that this was the solution of the Jewish problem. His allusions to the Jews were tinged with anti-Semitism. On the other hand, Herzl had Samuel Montagu send a copy of "Der Judenstaat" to Gladstone, and had the satisfaction of learning that the venerable English statesman was not unfavorably impressed by the book. And the *Neue Freie Presse* went so far as to make mention of this fact in a little paragraph on an inside page — the only mention ever made by that paper of the subject of Zionism until the death of Herzl.

But Herzl now concentrated his main energies on the effort to establish contact with the Sultan. He urged Nevlinski, whom he paid generously out of his own pocket, to proceed to Constantinople, and set the business in motion. Nevlinski, for his part, was less anxious to further Herzl's ends than to promote his own. At Herzl's expense the two men left Vienna on June 15, 1896. On the same train were traveling the three Turkish statesmen Ziad, Karatheodory and Tewfik Pasha, to whom Nevlinski presented Herzl.

Herzl was in Constantinople from June 18 to 29. He arrived in the Turkish capital with high hopes. Nevlinski had, for months past, talked so much about his excellent relations with the Sultan that an audience seemed to be assured. More than an audience with the Sultan, as external evidence of the fact that his plan was being taken seriously, Herzl did not need for the moment. Actually he did manage to meet, through Nevlinski, a number of highly placed individuals, including the vizier. But with all the pressure that Herzl exerted, he could not obtain his audience with the Sultan.

It became clear from the outset that a complete renunciation of sovereignty over Palestine was out of the question: the more so as the Viennese journalist who was negotiating for this important change could not yet prove that he had the slightest backing. Should he however succeed in obtaining the backing of Jewish finance, then—from all the evidence—he could reasonably hope to get Palestine for the Jews, if not as an independent state, then as a vassal state of Turkey: at the very least there was the prospect of securing permission for large scale Jewish immigration under Jewish management.



Stained glass window for the *B'nai Brith* of Hamburg designed by the famous Jewish artist E. M. Lilien

With this knowledge, and in possession of the Commander's Cross of the Order of the Medjidje, which Nevlinski had obtained for him as visible evidence of the seriousness with which the negotiations were regarded, Herzl left Constantinople, thoroughly satisfied with developments. His next point was London, where he would now attempt to found "The Society of Jews."

In London his journey to Constantinople had been reported by the press. His reception by the influential London Jews, who were the focal element for him, was cool, distant and hostile. On the day of his arrival he sat down in conference with Claude Montefiore and Frederick Mocatta, two prominent liberal Jews, representatives of the Anglo-Jewish Association. They asked for time to think the plan over, then rejected it.

The personal impression which Herzl produced was profound, but practical issue, in the form of a Study Commission, there was none. Nor did Herzl make any progress in this direction during the next few days of

effort — not to mention his idea of raising a loan of two million pounds sterling for Turkey as the first step in giving a practical turn to the interest of that country in his plans. All he achieved was the agreement of Sir Samuel Montagu and Colonel Goldsmith to work with him for a vassal Jewish state under the sovereignty of Turkey if (a) the Powers agreed, (b) the Baron de Hirsch Fund (ICA) would place its ten million pounds at the disposal of the plan, and (c) Baron Edmund de Rothschild entered the executive committee of "The Society of Jews."

From London Herzl went to Paris, and sent a message to Baron Rothschild asking for an interview. It was a strained, almost hostile affair. Rothschild was some years older than Herzl, but, shy and nervous by nature, he was even less at ease than usual in the presence of the calm, self-certain critic of his life's work. He felt himself to be the more practical man; he knew, or at any rate believed, that he had done a great deal more for Palestine than Herzl, who made on him the impression of a dangerous and undisciplined enthusiast. He began to criticize the whole idea of a Jewish state, and Herzl interrupted him brusquely: "You don't know what it's about, let me explain it to you," and once again expounded his basic ideas. He reiterated the proposal he had made in London, that Rothschild take over the leadership. He himself would withdraw if he had Rothschild's word of honor, and the word of honor of his associates, that they would carry on the work in the spirit in which he had begun it.

Rothschild declined. He did not believe in the possibility of the creation of political conditions favorable to a mass immigration; and even if there were such a possibility an uncontrolled mass immigration to Palestine would put the whole enterprise in danger. He remembered the effect produced in the colonies by the sudden rush of immigration in 1891. A hundred and fifty thousand Jewish paupers would suddenly land in Palestine, and they would have to be fed and looked after. He therefore could see before hand no other method than that of slow colonization, carried on in a fashion which did not attract hostile attention. All of Herzl's objections were futile. The Baron's refusal was decisive.

Four days later Herzl was in Karls-

bad, where Nevlinski obtained an audience for him with King Ferdinand of Bulgaria. From that city Herzl sent a telegram followed by an explanatory letter to Chief Rabbi Zadoc Kahn, asking him to use his offices in arranging a *modus operandi* with Baron Rothschild. He himself, he wrote to Zadoc Kahn, had perhaps been too clumsy or too impatient. "But the enterprise should not suffer because of my shortcomings."

But Herzl's decision had already been made, swiftly, as was his wont. He had drawn the logical conclusion from Rothschild's doubts and hesitations.

EVER since the failure of his attempt to win over Baron Rothschild, the idea of a "General Zionist Conference" had been ripening in Herzl's mind. Such a conference would be a sort of review of the forces at his disposal and an indication of the readiness of the people to accept the migration. There, also, the Zionists of all countries would assemble for united action.

"The Congress will take place!" This was the slogan which Herzl launched and reiterated with increasing emphasis in the weeks and months that followed. His resolution grew stronger as the attacks upon him increased in number and vigor. For now his opponents threw off all restraint. The opposition which he had encountered till now was like a quiet prelude to the ferocity of the general assault. What? They asked. Was this man mad, to be calling together a Jewish Congress to discuss the Jewish problem in the presence and hearing of the whole world, to publish openly the view that the Jews were not just a religious community, but a people?

The Jewish Community of Munich protested openly and officially against the holding of the Congress in that city. The Congress was moved to Basle. The battle raged on. In July 1897, the executives of the Federation of Rabbis published a statement in the *Berliner Tageblatt* and other leading newspapers. It protested against the "nonsensical distortion of the meaning of Judaism and of the ideals of the confessors of the Jewish faith" as implied in "the calling of the Zionist Congress and in its published agenda." The aims of the so-called Zionists" contradicted the "prophetic message of Jewry and the duty

of every Jew to belong without reservation to the fatherland in which he lives." Fortunately the Rabbinate was not unanimous in this view. There were rabbis like the venerable Mohilever of Bialystock, Zadoc Kahn of Paris, Rulf of Memel and Gaster of London, who placed themselves at the service of the national idea. In order that the latter might not be confused with the former, Herzl coined for these the name of Protest Rabbis."

After taking counsel with his father, whom he always consulted on such matters, Herzl decided to put his own money into a weekly publication for the defense and propagation of his ideal. The name of the mast-head was *Die Welt*, and between the two words appeared a Shield of David across which ran the outline of the coast of Palestine. The design was York-Steiner's. Herzl threw himself into the launching of the publication with the feverish intensity of creative inspiration. On June 4, 1887, the first issue appeared.

Yellow had been the color of shame for the Jews of the Middle Ages: yellow was the color chosen for the covers of *Die Welt*, so that what had been the badge of shame should become the badge of honor. *Die Welt* was to be a free organ of expression, its columns open even to criticism of the movement, and to the exposure of that which was shameful in Jewish life. He directed the paper in all its details, though he refused to figure as its official editor and publisher. His open association with *Die Welt* would have meant a break with the *Neue Freie Presse*.

On August 29, 1897, the first Zionist Congress assembled in Basle.

The delegates began to arrive several days before the date set for the opening. Every train brought new ones, from Russia, from Germany, from Austria-Hungary, from Bulgaria and Roumania, from England and Holland and Belgium, from Palestine, from the Scandinavian countries, from America and Algeria. There were veteran leaders of the *Hoveve Zion* and recent converts to the movement; there were orthodox Jews and atheists, well-to-do members of the middle classes and representatives of the socialist movement, white-haired septuagenarians and young students. Many came out of sheer curiosity, others as opponents. The total number of delegates on the opening



A portrait of Theodore Herzl

day was one hundred and ninety-seven.

The majority of them saw Herzl for the first time. Until then they had only heard of him, or had read his articles and his appeals for the election of delegates.

The delegates' cards carried the two-fold symbol of the ancient Wailing Wall and of the new Jewry of modern Palestine. Over the portals of the Casino which Herzl had designated for the sessions, a large sign displayed the Star of Zion and the word: ZIONISTENKONGRESS. At one side hung a flag: a white field with two blue stripes and the Star of David. Wolffsohn, clever, practical and steeped in tradition, had chosen the colors of the *tallit*, or prayer-shawl, and the majority of the delegates actually took it for granted that this was the old Jewish flag.

Herzl's and Nordau's addresses were the two highlights of the Congress. They were placed on the same level by the delegates; or perhaps the advantage was with Nordau. The subsequent proceedings were to show that in leadership Herzl was first—with out a second.

The Praesidium of the Congress had been elected, in accordance with the plan adopted at the preliminary conference, before Nordau delivered his address. Herzl was President, Nordau First Vice President. Herzl's election was intended as an act of

homage; he very soon showed that he was President of the Congress by virtue of something more. Not for nothing had he sat four years in the Palais Bourbon, following with close and critical attention the conduct of a parliament. He presided gracefully—but he was always master of the situation; he had both a natural and a trained skill in the manipulation of debates. He always had the right word and gesture with which to smooth out the frictions which threatened to develop into dangerous clashes, or to eliminate the irrelevances which might lead to pointless delays.

Nordau had been entrusted by the Commission of the Preliminary Conference to formulate the program of the movement. The opening sentence of the report, and the most important in it, reads: "Zionism seeks to establish for the Jewish people a legally secured homeland (*Heimstaatte*) in Palestine." The word *Heimstaatte*, which falls short of the stronger word "state," was a compromise between Herzl's original intentions and the suggestions of Bodenheimer and others. It is a word which carried certain overtones of the philosophy of cultural Zionism. Nordau was responsible for the choice.

The Congress was declared to be "the chief organ of the Zionist movement." The basis of electoral right was to be the payment of at least a shekel—which was taken at that time to be the equivalent of one German mark. The Congress was to elect an "Actions Committee," with its permanent seat in Vienna.

If the impression which the Congress made on eastern Jewry was, with few exceptions, a profound one, the reception accorded it in the west was by no means so uniform. The Swiss press, which for the most part had been detailed and friendly in its reports, commented unfavorably on the telegram to the Sultan, who was everywhere condemned by public opinion. The French press was cool. In Germany, the *Kölnische Zeitung* printed long and sympathetic reports. Other leading German newspapers devoted a fair amount of attention to the Congress. The Viennese press was for the most part silent. In the *Neue Freie Presse* Herzl encountered derision. The most earnest reception came from the English press.

Among the Jews the Congress had the support of those who were al-

ready its partisans, or who were ready to be convinced. The masses of the assimilated Jews were hardly affected by it; their leaders renewed, in press and pulpit, their former attacks and accusations. Herzl was unmoved by all this. He had mastered himself to the point where he could not be provoked.

From the moment when he began his negotiations with the Turkish authorities Herzl had felt himself hampered by uncertainty; he did not, after all, know whether he could procure the money which he had promised the Turkish government. As a matter of fact it proved impossible to raise even the amount for a small loan. Moreover, the Armenian massacres had intervened, with a consequent embitterment of European public opinion against the Turks. Herzl had made no progress in his relationship with Constantinople. This interval in diplomatic activity he sought to employ for the creation of the financial instrument which would provide a basis for his negotiations with Turkey. The work of the next year must be the foundation of "The Jewish Company," temporarily named "The Jewish Colonial Bank."

The task of the Colonial Bank was the elimination of philanthropy. The prospective Bank could begin by extending the needed credits to the colonists; later it would expand into the instrument for the bringing in of Jews, and would therefore supply credits for "transportation, agriculture, commerce and construction."

Herzl at once set about the enlistment of "reputable and well-known business men." Through Rabbi Gaster he managed to interest Seligman, one of the biggest London bankers. Seligman was ready to take up a block of shares, but he felt that his position prevented him from being publicly associated with the new venture. A few days after he learned all this, Herzl, then in Vienna, received a visit from the wealthy Lodz banker, Poznansky. After long and detailed discussion, Poznansky expressed himself as completely won over.

Zadoc Kahn promised his help, but Edmond Rothschild's attitude was one of complete scepticism. Ludwig Stein, the philosopher of Berne, called together a conference of rich Berlin Jews, at which Herzl was present, on January 6, 1898; there were no practical results. Herzl's personality made a profound impression on

these people; but he could obtain neither their cooperation for the Bank nor their agreement with his political views.

Herzl had also had two long conversations with Ahmed Tewfik, the Turkish ambassador in Berlin. Tewfik had expressed himself sharply against the idea of a close settlement of Jews in Palestine; if there was to be colonization at all, it would have to be scattered, and there was to be no talk of a Jewish territory or Jewish autonomy. Such a solution Herzl definitely rejected. "It would be the settlement of another Armenian people in Turkey."

Four weeks later the two men came together in Berlin, and the contact was more cordial. But the practical results remained, as before, nil. The occasion of Herzl's visit was, actually, the production of his drama, *The New Ghetto*.

In mid-February, 1898, immediately after his return from Berlin, he asked Nordau to take over the presidency of the second Congress and



Herzl's grave in the Jewish cemetery in Vienna, laden with floral tributes of visitors

the work of preparation for the third, the center of the movement to be meanwhile transferred to Paris. Nordau had not fitted well into the second role at Basle; now Herzl wanted him to rise to the position of leader, on condition of course that he made himself responsible for the labor and the struggles which lay between the

Continued on page 23)

"MENAGERIE" they called it, the two little princesses of the farm, ten and five years old. It was placed in a barrel and covered with part of a plank. Into this "cage," the bottom of which was filled with wet mud, the children used to throw any live insect or animal they could get hold of on the meadows or in the wood. Locusts, beetles, caterpillars and, above all, any little frog or toad not smart and quick enough to escape — these were the chosen victims of the angel-like little Torquemadas of a Connecticut wood.

They were "fed," of course, with bits of chocolate, cake, sausage or cabbage whenever the sweet wardens would remember their "pets."

As soon as the plank was removed, and an angel's head appeared over the opening of the barrel, its inhabitants became nervous. They jumped up and down, they tried to climb up the steep walls of their dungeons, and the frogs and toads cast their dark eyes beseechingly up to the merciless sky. But the little demi-gods were not to be moved by the apprehensions of the dumb creatures. They bowed down into the barrel and caught triumphantly one or the other of the prisoners by a leg or a wing, in order to show them to the family, to the maid, to piano-teacher and to the guests — until they had enough of this sort of entertainment, and put their subjects back into the dungeon.

Can you call this treatment cruel? Why, the little ones did not know — despite their unusual intelligence — that they did grave harm to helpless beings. Even if they tried to open the mouth of a big toad or to teach it to drink black coffee, etc., they were not purposely cruel, like so many adults who do know the pains and reactions of the underdog.

Yet I felt uneasy whenever I saw this spectacle. But as a guest of the house I was supposed to keep quiet and not to spoil the entertainment of the children. So I tried, rather, to silence my conscience, to explain to the children how disagreeable it was for Mister Frog to be carried half an hour or longer by a leg ("Think, if a giant appeared and did the same thing with you!"). But the girls were deaf to my prayers for clemency towards the beasts. "Why, they are our pets!" they retorted.

So I felt myself obliged to act. When I noticed the children approaching the

The Children On A Connecticut Farm Put the Small Animals they caught in Protective Custody—and a Refugee From the Nazi Terror is Reminded of a Bitter Parallel

IN BLOODY RETROSPECT

By ALFRED WERNER

"menagerie" I quickly removed the plank and emptied the cage. I saw a stampede. Except for the toad, which apparently was dying, all the "pets" hurried away at such a quick pace that the children could do nothing but shout angrily.

But no, I have seen a stampede like this. I myself have taken part in it. And I told the story of it to the lady of the house to justify my rash deed.

In the spring of 1938, when the victorious Austrian Nazis did their best to invent more and more tortures and humiliations for their antagonists (Jews, Democrats, Socialists, Catholics, Monarchists), it became dangerous for anyone who did not wear the Swastika badge to cross the street. Gangs of S.A. men (Stormtroopers) patrolling the streets, rushed upon any non-sympathizer and dragged them away to erase slogans of the defeated Schuschnigg party from walls or sidewalks, or to some Nazi barracks to wash the latrines or do some other dirty job for hours and hours while being watched and kicked and beaten by their guards.

A dozen we were, one afternoon, in a big empty hall, men of all ages, a boy of fifteen and an elegant lady, scrubbing the floor with brushes and rags, rushing about in the dirty spilt water, soiling our hands and clothes. Two S.A. men stood at the entrance of the room, watching us closely and using their bludgeons whenever any of us showed any sign of tiredness. "Go on, old swine," one shouted angrily to the elderly gentleman who, after an hour of toil, collapsed. "Go on or —" and he kicked his heavy boot mercilessly into the man's sweating face.

The whole business was officially disliked by the Nazi bosses, and when interviewed about it by indignant foreign correspondents, they called this demeanor illicit — "Uebergriffe untergeordneter Elemente" (interferences

by inferior elements) but actually it was tolerated, if not encouraged by the Nazi chieftains. Thus the "Dark Ages" were renewed in the streets of the gay city of Vienna, once capital of the world, now capital of a conquered country.

When, oh Lord, would this pain be ended, we thought while toiling on our knees. After two hours' work only part of the vast gym-hall was done, for our supervisors saw to it that the room was made so clean that "one could eat from the floor," as the German saying runs. The two Nazi guards made nasty remarks about the "Jews, Freemasons and priests who had ruined Austria," telling each other dirty jokes and bursting into wild laughter.

They had not noticed that a German officer was standing at the door, looking contemptuously at the sordid scene. He belonged to the German invasion army and probably was inspecting the building, which was formerly a school house, and which was to be turned into an armory.

Whether the officer really had a sense of shame and humanity or only wanted to teach a lesson to two of the Austrian-Nazi rogues who were despised even in Nazi Germany, I don't know, but he interrupted the business with a sneering remark: "Das ist ja kein Nationalsozialismus, das ist schon reinster Bolshevismus!" ("This is not National Socialism, this is genuine Bolshevism!"). We must not forget that this happened a year before the German-Russian friendship began to develop.

The Nazis showed their outright displeasure and conferred with the officer for a minute or so. Evidently they yielded to the German's demand to release us, as he was a Prussian and they merely Austrians, still suffering from an inferiority complex like the rest of their countrymen. So one of the brown devils shouted at us furiously as if we had caused this

sudden interruption of their entertainment: "Off with you" — a savage curse followed — "as quickly as you can!"

We threw our brushes and rags away, and in a second the room was empty. I am not ashamed to confess that I did not stop running until I reached my home, where I took off my ruined clothes, laid down and wept bitterly.

It was the pleading eyes of the frogs and toads which induced me to act so impulsively. But, believe me, those frog-eyes cannot have looked much different from the way we looked when we stared despairingly at the German officer!

"I can't understand how Phoebe and Elsie could have done that—I always taught them to be kind and friendly."

"Don't worry about the children," I said to the mother. "Think how devilish most of us have been as children."

"That is true," a farmer in the house, a Harvard graduate, admitted. "A child represents mankind of a much earlier stage, so to speak. The Neanderthal man had no feeling of mercy and pity. A child does not know yet what those feelings are like. Modern man, unfortunately, often fails to esteem the value of humanity. But your story of the Vienna persecutions made me believe that the Neanderthal type has risen in parts of Europe to dominate the Christianized world. 'Atavism,' I guess, ethnologists and criminologists term that recurrence of the degenerate species of mind."

"I wonder," my hostess addressed me, "how your life went on in Nazi Germany after that terrible experience you spoke about?"

"*Infandum regina iubes renovare dolorem,*" I said. "You remember the story of Aeneas, don't you? When, after long and dreadful wanderings he arrived at Carthage, Queen Dido asked her guest to tell her of his adventures, whereupon, according to Virgil, he answered: 'You ask me, oh queen, to renew my indescribable pains . . .' Then I went on with my report: I witnessed the demolition of Cardinal Innitzer's palace, opposite the thousand-year-old St. Stephen's Cathedral, in the very heart of Vienna, by shouting and cursing Hitler-youth. I saw an elderly priest thrown out of a window. I remember well the day of boycott, when Nazi guards were placed in front of Jewish shops

and stores to prevent prospective "Aryan" customers from buying even a pin. I recall the venerable chief-rabbi of Vienna, a man of 70, with a poster hung from his neck reading: "Kauf nicht bei Juden," ("Don't buy from Jews").

Personally, I was one of the few fortunate people who, by chance, were not tormented by the Nazi mob in the following six months. Of course, I was not allowed to contribute to the press. Friends of mine, innocent people, were arrested in the streets and sent to concentration camps. At last the same thing happened to me.

On the fifth or sixth of November, 1938, all of us read in the papers the deplorable story of a young lad who killed a minor official at the German Embassy in Paris. He wanted to avenge his parents who, like ten thousands of other Polish Jews, were expelled from Germany, driven to the Polish frontier and left in no-man's-land, without food and shelter, since the Poles refused to let in a horde of beggars.

The shot was the signal for the worst pogrom the world over has ever seen. "I would not have believed such things could happen in a twentieth century civilization," President Roosevelt, in a protesting speech, remarked. I was one of the first victims of the grand-scale revenge. I was arrested in the early morning of that fateful day, while walking unsuspectingly in the streets, and I spent a week in a S.S. barracks where our heads were broken with heavy clubs, where we were chased up and down the stairways, where we were forced to do "gymnastics" for hours and hours, under the supervision of a grim Nazi lad who mercilessly kicked with his riding boots those who fell down from exhaustion—so that eventually at least ten percent of our company of two thousand must have lost their lives.

I could tell dozens of "inside stories" from the Dachau concentration camp, making your hair stand on end. But two of them seem to me useful enough to be published in any text book as a warning against those instincts of unrestrained brutality which the modern pagans have in common with the Neanderthal man.

In one of these I played no good part myself, I must confess. But it somewhat relieves me whenever I narrate that story to point to my unforgivable egotism, displayed in a moment of life and death. From the S.S.

barracks those of us who were still alive, though mostly covered with wounds and swellings, were driven, in the blackness of night, to the trains which were to take us to the Dachau camp.

Nazi soldiers prodded us into freight cars with the butts of their guns. We were half mad with horror and despair as we stumbled into the absolute darkness of the rolling cages which, after an unforgettable journey of hours, landed us at Dachau.

Eighty people were in the car, crushed together like herrings in a barrel. We could not sit on the floor, however exhausted we were. It soon became covered with excrement. Each of us had been given a slice of bread and a tiny piece of cheese, but those who ate it became almost mad with thirst. The air was infernally hot and stank from perspiration. Every minute or two another man fainted—although, you know, quite a number of us had gone through the hell of the World War and were not cowards or weaklings. "Water! Water!" one of our group screamed. "Water! Let us have some water!" and he knocked at the wall of our cage. Whereupon the Nazi guard, from outside, answered: "If you don't stop yelling, I'll shoot right into all of you, you swine!"

I remained silent in my corner. I did not move from my place. Probably the others thought I was asleep, if not dead. But I enjoyed water. Water! I had discovered a tiny hole in the wall of the waggon through which a raindrop fell from time to time. I caught the drops with my tongue, did not lose any of them—and selfishly did not tell my comrades my secret, fearing that they might push me away from my precious discovery—a tiny rain-drop.

The scene of the other story took place in the concentration camp. The laws at the camp were inhuman. For keeping your hands in your pockets in the bitter cold you risked being bastinadoed. (After five or six blows with a heavy stick many a delinquent lost his consciousness if not his life). Imagine those strong, wild Nazi beasts, bread to torture and kill people, the absolute masters of men!

One of us had committed a very grave offense, according to the Dachau law. He had failed to uncover his head in the presence of a Nazi leader. Obviously he had not seen him coming—or his thoughts were so much occupied with the unknown fate of

Continued on page 23

OUR NAMES—HOW WE GOT THEM

Reprinted from the "London Jewish Chronicle"

SURNAMES proper, as we know them today, date only from about the fourteenth century and are derived from many sources, and with Jews their general use is still later (except among Sefardim, who earlier copied Arabic custom.) Many factors go to their making: individual characteristics, occupations, place-names, all have their examples. The descendants of Isaac of York, for instance, might easily have been known as the "de Yorkes."

Jews, however, of the modern period, by which I mean the past hundred to 150 years or so, in Europe at any rate, have had to conform to the pattern around them and receive surnames officially. It is well known that the Government of the Austrian Empire decreed in 1787, Napoleon in 1808, and German and Russian Governments at other times, that Jews must adopt surnames, usually from a list of Biblical names. Those who refused were forcibly named by the commissions of officers. The opportunity to score off Jews was too good to miss for many of the petty jacks-in-office who had the affair in hand, and through their caprice or downright malice Jews were often saddled with polysyllabic burdens, strange and ridiculous surnames, even repellent surnames, which unfortunately within a generation or two (the original style of the bestowal having been forgotten) came to be looked upon as "typically Jewish" names. There is, for the most part, nothing Jewish about them.

Some surnames, of course, announce their occupational derivation, e.g., Schneider, Kaufmann, or Portnoy, from the German and the Russian, while others are obvious adoptions in Hebrew of a communal position, notably such names as Parness, Gabbay, Schechter, Cantor.

Emigration from Europe to England and America has resulted in an involuntary change of surname in numerous instances, arising presumably from the lack of knowledge of the newcomers' foreign language by the immigration officers of the older days, a lack which was not helped by the freer conditions of entry in the latter part of the last century, when

quotas were unknown, passport laws had not been framed, and identity documents were the exception rather than the rule.

There is a joke beloved of the comedians in England about the simple policeman who, having to write in his notebook the finding of a dead horse in "Ffolliott Street," asked his informer to drag it round to "King Street" as he couldn't spell the first name. That is exactly on a par with what has happened to some Jewish surnames. The hopeful emigrant landing on these shores with the name of say, Tuchverderber would set such a problem to the official charged with recording his arrival that he would solve it in one glorious flash and declare with finality: "Your name's Levy, then!" (The niceties attached among Jewry to the status of "Cohen" and "Levy" would naturally be lost on the officer.)

A number of occupational and similar names now honorably borne in the Western world may also be traced to probable misunderstandings. It is known in certain cases that the name abroad was entirely different but possibly the first member of the family to reach the hospitality of this country did not comprehend the question asked him, with the result that his trade description became noted down as his name instead.

When we consider first names, however, we find if anything a more absorbing topic. What thought, what discussion, what quarrels almost arise from its choice! Aestheticism, euphony, fittingness to the subject, and such-like considerations rarely seem to play a part in the final choice, to judge from the odd combinations that occur among the Jewish names or the number of swarthy, black-haired "Lilys" one sees about.

Hebrew, through the Bible, has provided an enormous percentage of "christian" names among the peoples of Europe, but the Puritans of England carried the borrowing of such names to excess. A most interesting chapter is devoted to this Puritan habit—which has persisted to present times in milder form in some English and Welsh country districts—in the

entertaining book written some little time ago by Professor Ernest Weekley, "Jack and Jill" (John Murray, 5s.)

"There can be no doubt," writes Mr. Weekley, "that the vogue of Old Testament names largely depended on the extent to which they were made familiar by the religious drama of the Middle Ages. The Reformation brought about a complete change (in the use of saints' names, as encouraged by the Catholic Church, rather than Old Testament names). The Puritans presumably hated the Devil, but they hated the saints still more. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors (Macaulay) . . . This craze prevailed throughout Protestant countries, but nowhere so violently as in our own."

Montaigne in France was moved to sarcasm by the vogue and in Geneva, when Calvin was the great leading religious force, a decree was passed in 1546 forbidding the giving of names other than from the Scriptures and saints' names were barred!

As Mr. Weekley notes, the craze undoubtedly coincided with the circulation of the Great Bible of 1539 and later versions, culminating in the Authorized Version of 1611. To a grimly religious people like the Puritans no doubt the theophorous element in an enormous number of Hebrew names had a good deal to do with their favor.

It has been recorded in America that of the 308 common English names of men given in Webster's Collegiate Dictionary, 120 are derived from Hebrew, 50 from Latin, 42 from Teutonic sources, 32 from Greek, 13 from Anglo-Saxon, and less than ten from a number of other sources. Thus Hebrew accounts for more than double the number derived from other languages.

The Jews, however, have always "returned the compliment" and borrowed first names from the peoples among whom they lived. Classical names are of frequent occurrence among Jews in early post-Biblical times (Julius and Marcus and Theodore even nowadays seem to be look-

ed on as particularly Jewish for some reason), and later we find the Spanish name Isidor most popular. It may be doubted, however, whether the custom of borrowing was so frequently engaged in in countries of persecution or the confines of the ghetto. The full flower of borrowing has had to wait, it seems, for this era, when emancipation became a living issue. The reasons for such borrowings are not always clear; they may betray assimilative trends, protective motives—I know of Jewish parents whose choice has been influenced by their own unhappy experiences at school, when an obviously Jewish name has been the peg for unthinking schoolmates to hang ridicule on; the parents are determined to spare their children such risks—imitativeness, "wish" names, by which I mean that the mother hopes that the child will resemble the person he is named after (in such things the Jewish mother seems more superstitious than the Christian mother), hero-worship, and sheer following of a vogue. Such vogue names are akin to hero-worship, though the names chosen are more likely to be those of favorite film stars than of soldiers. Parents who choose such vogue names are not always alive to the fact that they "date" their offspring, and among ladies it is a particularly sensitive point! It is no use arguing you are only 21, when your mother was so misguided as to name you after the heroine of a famous musical comedy of 35 years ago! With boys this matter is not so embarrassing. All the same it is an easy matter, if you are arithmetically inclined, to compute the age of the many "Theodore Herzls" we have in the community.

Only a month or two ago a survey which was made in Brooklyn, N. Y., in birth registers, showed that Biblical names have steadily given way to names made popular through literature, the stage, and the screen. As one report said, "The survey revealed that Abraham, Isaac, Jacob, Benjamin, Solomon, and David have lost out to such names as Bernard, Herbert, Howard, Leonard, Harold, Martin, and Stanley for boys. Among the girls Sarah, Ida, Rebecca, Esther, Bertha, and Judith, once popular, have been replaced with Shirley, Marie, Gloria, Joan, Grace, Sylvia, Doris, and Evelyn.

Perhaps one is too punctilious in

expecting borrowed names to be pronounced properly, but I am afraid that names, just like languages themselves, seem to progress on their mistakes. America is no doubt responsible for the odd pronunciation of Irene as "Ireen," but certainly most Jewish people in England who have given the name to their daughters—and their number is large—are blissfully unaware of the classical number of syllables. Its musical comedy association, however, must be well known. Heaven knows what peculiar deviation we should get if the name Ariadne ever became popular!

The name Shirley seems rather to have taken the fancy of Jewish mothers in recent times. Professor Weekley, discussing this name, originally a surname, with reference to its English use, states that the vogue for it is chiefly due to Charlotte Bronte's novel of 1849. It is flattering to believe that all the little Jewish Shirleys we now meet have achieved their name through the parents' literary passions, but there is no doubt that the real source of the name in their case is simply Shirley Temple. Such names come under the "wishful" heading—a subconscious, or even conscious, desire that the child will grow up to equal the talents or beauty of its namesake.

It is not exactly to be classed as superstition, but that primitive feeling still plays a great part among Jews in the naming of children. The custom among other peoples of naming the son the same as the father is extremely rare among Jews; an element of "bad luck" is attached to it, arising probably from the fact that the Jewish custom, popular since post-Talmudic times, especially in connection with a grandfather, is to name a child after a *deceased* parent, grandparent, or other relative—the "perpetuation" principle. Such a superstition, carried here from Eastern Europe, still extends to later life, and there is almost consternation in many old-fashioned families if a son or a daughter becomes engaged to a young woman or young man whose first name is the same as that of the proposed mother-in-law or father-in-law. Insistence on a change of name is by no means unknown, to ward off the supposed evil eye! The same insistence on a change of name is still evident in some cases where people are passing through a deadly illness,

as if to mislead the Angel of Death. This custom (known in the Talmud as "meshanneh shem") arises from the legend that the dread Angel summons people by name, and a change will baffle him. Such ideas are, however, gradually dying out—and are not helped by the cold insistence of Somerset House on the sanctity of a name registered on a birth certificate!

But it is odd to reflect that we Jews chase after "modern" first names to record on our birth certificates and use on our civil occasions—often with incongruous results (although "Murdoch Fishbaum" could cock a snook with ease at a Puritan "Kerenhappuch Richardson") and yet for religious purposes we still maintain our old Hebrew names, and the Arthurs, Arnolds, Alberts, and Andrews can be called up to the Reading of the Law as "Avraham ben . . .!"

DIAMOND INDUSTRY MOVES TO PALESTINE

THE representative of the government at the opening of the Center of the Palestine diamond-cutting industry was right when he said that the latter came as a windfall to Palestine, though not exactly heaven-sent. It was the spreading shadow of the swastika that stimulated the industry here in the development of which in the Low Countries, Jews have played an important part. The occupation of Holland and Belgium has given it greater stimulus. At present Palestine has four factories, two in Tel Aviv and two in Nathanya, in which some 300 workers are engaged in diamond-cutting. Most of the machinery has been brought from abroad. Some has been made in the country itself. The output is steadily growing and amounts at present to some 50,000 dollars a month. It is calculated in dollars as 90% of the production is exported to the United States, the rest being sold in the neighboring countries. The demand for locally-cut diamonds exceeds the present capacity of the local industry by at least twenty times, it was stated by one of its organizers. Some five thousand qualified workers could find employment. Three new factories are being established and more are expected to follow. The Government has given a helping hand by abolishing the 15% duty on uncut diamonds brought from London.

—From *The Palestine Review*

THE NEWS OF THE MONTH

THE Jewish Agency and the National Council of Palestine (Vad Leumi) have issued a manifesto calling on all unmarried men in Palestine between the ages of 20 and 30 to prepare for immediate military service. Many other men not within the ages designated, as well as married men, have also answered the call in large numbers. Last year there was an initial registration of 135,000 men and women.

Col. Josiah C. Wedgewood, member of the British Parliament, has urged his government to make every effort to enable the Jews to defend Palestine. He declared that for years the foreign and colonial officers have "backed the wrong horse instead of supporting the Jews, Britain's only friends in the Near East."

Major Victor A. Caselet, of the British House of Commons, has urged that a Jewish state in Palestine be established at the end of the war in order to solve the problem of Jewish homelessness. Professing himself a Zionist he declared that the Jews have already set up in Palestine a standard of civilization which compares favorably with any other in the world and that "they have brought a measure of prosperity and a standard of living which has made Palestine a bright jewel in the Middle East."

The construction of additional air-raid shelters in Tel Aviv and Jerusalem is being swiftly increased. About 7,000 air-raid wardens and volunteers are now in Tel Aviv. These workers, who are prepared for action in any emergency, serve without pay.

A new Hadassah hospital is being constructed in a suburb of Haifa. Medical equipment and materials worth \$20,000 are being contributed by Hadassah of this country.

Government officials in Palestine have been contemplating the establishment of an English university in Jerusalem. The nucleus for such university would be a law school sponsored by the Government Department of Education.

The Palestine government reports

By LESTER LYONS

that 18,175 Jews acquired Palestinian citizenship during 1904. Naturalized Palestinians may apply for British-Palestinian passports for purposes of travel.

The Jewish fishermen from Palestine are now supplanting the Italian fishermen who before the war were the only ones engaged in deep sea operations in the Eastern Mediterranean. Their catches, which amounted to 15 per cent of all the fish sold in Palestine, are gradually being delivered by Jews. Over 180 tons of fish were caught by Jewish fishermen in 1940 compared with 667 tons in 1939.

About 887,000 Jews live in Iraq. The Arab population is nearly 3,000,000.

In an address before the American Palestine Committee in Washington, Senator Alben W. Barkley strongly pleaded for the establishment of a Jewish national home in Palestine. In paying tribute to the contributions of the Jewish people to civilization, he said that no one could challenge the right of the Jewish people to restoration of their home in Palestine. Senator Barkley remarked that the Arabs in Palestine have shared in the benefits which Jewish enterprise conferred upon the land and that the Arab population would not be prejudiced by the development of the Jewish national home. He assured "the builders and defenders of Zion" that the American people desire to see "that the Jewish people shall again come into its ancient inheritance."

The Vichy government has intensified its activities against the Jews. The licenses of 800 foreign doctors and druggists in France have been withdrawn. More than 3,000 additional cases are to be examined. Over 5,000 Parisian Jews were sent to a concentration camp without any notice. Each Jew was required to report to a police concentration point together with his wife or one of his parents. The male Jews were then kept by the police and the others were forced to return within 45 minutes with blankets, clothing and food for a 24-hour

trip so as to prevent the male Jews from escaping. The government has established a Supreme Alien's Bureau to handle the affairs of Jewish and "Aryan" aliens in France.

MORE YELLOW BADGES

The Nazis have ordered all Jews of Yugoslavia to wear yellow badges with the word Jew written on them in German and Serbian. The Nazis have stated that the Jews of the Balkans would be held responsible for all resistance in the war in that territory. Half a million Jews are to be dislodged from their economic positions in the Balkans.

The Rabbinical Assembly of America, which represents the conservative Rabbinate, recently held its 41st annual convention in Philadelphia. The theme of the convention was "The Challenge of the World Crisis to Religious Leadership." The Assembly, which had the largest attendance on record at the convention resolved to petition the British Ambassador to this country to request his government "in the name of humanity and justice to permit the organization of a Jewish Palestinian army so that the noble efforts of Great Britain may best be served by the Jewish community in Palestine." In a message of greeting, President Roosevelt expressed the hope that the convention would be able "to interpret in twentieth century terms the message which

MASS MURDER

Over 40,000 Polish Jews died during the past year. 50 per cent of the Jewish population is chronically ill and only 20 per cent of the Jews are fit to perform physical labor.

the world has inherited from historic Judaism." Rabbi Leon S. Lang of Philadelphia was re-elected president.

A memorandum stating the steps which the Polish government should take in order to assure the Jewish community full equality of civic and national rights in a reconstructed Poland was presented by the American Jewish Congress to General Sikorsky,

Prime Minister of the Polish government in exile, General Sikorsky said that anti-Semitism is foreign to and opposed to the Polish government and that common suffering had created a community of spirit between Poles and the Jews. He said that after the war the Jews would be placed on an equal basis with the rest of the population of Poland.

The first ORT vacation training center for Jewish refugees in South America has just been opened. This school, established in Buenos Aires, Argentina, will give instruction in 13 mechanical trades to youths and adults. 142 persons have already been registered.

The Protestant and Catholic churches of the Scandinavian countries are taking active steps to combat the spread of anti-Semitism. In some localities the churches initiated the collection of funds for the relief of suffering Jews.

The Jewish population of Slovakia is being forced by the Nazi authorities to live only in ghettos. The first ghetto is being opened this month in Bratislava. The Jews themselves will have to bear the expense of building the ghetto and of moving into it from the rest of the country. Five labor concentration camps for Jews have been opened in Slovakia. Fifty thousand Jews between the ages of 16 and 45 are to be deported to those camps.

Following the recapture of Bengazi by the Nazi and Italian troops the Italian secret police arrested and interned hundreds of Jews. The arrests were made on the ground that the Jews were in the pay of the British secret service and had previously helped the British to drive out the Italians from the city.

Pensions formerly granted to Jews in Belgium have been withdrawn by order of the Nazi authorities. The Nazis have also required the Jews to return all decorations of honor previously received by them. These decorations even include honors handed down for generations as family heirlooms.

Major Quisling, who betrayed Norway to the Nazis, has expressed an intention to revive a Norwegian law of nearly 100 years ago forbidding Jews to enter Norway. He said that he was determined to emulate Nazi

leaders in Germany and Austria by removing all Jews from Norway.

An underground Polish newspaper published in Warsaw states that food sent from America to Poland is being confiscated by the Nazis. Persons to whom the food is sent are forced to

YOU CAN'T MARRY WHERE YOU PLEASE IN DENVER

Beginning September 1, no rabbi of Denver, Colorado, will officiate at weddings held elsewhere than in designated places. In an effort to dignify marriage ceremonies all the rabbis of that city decided that for the best interests of the Jewish community such ceremonies should be solemnized only in homes, synagogues or temples.

sign receipts but are not permitted to obtain any of the food. A German paper reports that 27,000 Jews were conscripted into labor battalions in several districts in Poland. Over 10,000 Jews are building fortifications on the border between Germany and Russia.

The Soviet authorities are considering the Jewish merchants of Kovno, now in Russian territory, as speculators and are punishing them severely for engaging in business. One Jew was sentenced to 5 years imprisonment for selling a cake of soap.

A fresh wave of persecution against Jews in Roumania has begun. Fifty Jews were arrested in Bucharest charged with "delivering secrets to the enemy." The Iron Guard accused Premier Antonescu of "favoring Jews" because of the penalties imposed upon 24 terrorists who participated in a recent massacre of Jews.

A number of vicious anti-Semitic letters signed "American Secret Million Committee" have been turned over by the Dies Committee to the Washington police. The letters contain virulent slogans, such as "Hitlerism shall not perish from the earth but the Jews shall!" "God bless Hitler and God damn the Jews!", and "Massacre every Jew!" The Dies Committee had these letters for some time.

The Jews of Croatia have been required to wear yellow armbands. In one day 380 Jews who failed to wear

them were arrested and sentenced to imprisonment from one to two years.

A Jewish firm which owned showrooms in London renting normally for 6,000 pounds a year leased them gratis to a Catholic church for the use of its worshippers. As a matter of form, one shilling a year had to be paid. A leading Catholic newspaper remarked that this action was "one of Jewish munificence exercised—not for the first time in London's history—in favor of the Catholic community."

Friendship between Arabs and Jews in Palestine was cemented when an Arab team from Haifa played football against a Jewish eleven in Tel Aviv. The visitors stressed the importance of sport as a factor in promoting racial harmony. The Arabs took good-naturedly their loss of the game, stating that "we lost our match but we have won new friends."

The youngest soldier in the British army has been a 14-year old Jew. When he enlisted several months ago the boy told the authorities that he was 18 years old. The youth said that he was anxious to emulate his father, a veteran of the first World War, who had a brilliant war record. While in service the lad achieved distinction for his activities. He was honorably discharged when the army officials discovered his true age.

From Switzerland comes a report of a diabolical Nazi scheme to poison hundreds of inmates of Jewish homes for the aged, insane, and feeble-minded in Germany and Nazi-occupied lands. A secret investigation conducted by Jewish doctors revealed that numerous deaths in Jewish institutions, through other than natural causes, immediately followed treatment with a new medicine distributed free of charge by the Nazi to patients there. Traces of poison appeared in the medicine. Representatives of the Berlin Jewish community who protested to the Nazi authorities at this treatment were called "trouble makers" and were warned to keep silent under pain of severe penalties.

KOSHER FOOD FOR BOMBED-OUT JEWS

The British Government has opened a number of kosher kitchens to feed the orthodox Jews in raided districts.

BROOKLYN JEWISH CENTER ACTIVITIES

Hebrew School Graduation To Be Held on Monday Evening, June 16th

The graduation exercises of our afternoon Hebrew School will take place in the main Synagogue on Monday evening, June 16th at 8:30 o'clock promptly. A fine class of boys and girls will receive their diplomas and certificates of graduation.

An interesting feature of the program will be the appearance of a child prodigy chazin, Mendele Rokeach, who has already won the affection of thousands of listeners who have heard him chant the services in many of the synagogues in the city. He will render a number of musical selections. A prominent speaker, whose name will be announced shortly, will address the graduates and the assembly. The graduates, too, will take part in a very interesting program. We hope that all of our friends will reserve that evening to attend this important function.

Consecration Service To Be Held on the First Day Shemuoth

The annual consecration service will be held on the first day of Shevuoth, on Sunday morning, June 1st. As in the past years, the regular holiday service will conclude punctually at 11 o'clock when the consecration service will begin. The girls of the class will render a very interesting program which we are confident will be inspiring to the entire congregation. The class which is under the charge of Mrs. Helen Levinthal Lyons, consists of the following girls:

Mimi Aaron
Gloria Berman
Helen Bernhardt
Helen Feiler
Rachel Canick
Phyllis Flaummenhaft
Dorothy Hassin
Selda Jerrold
Adele Levin
Ruth Rappaport
Elaine Segal
Lois Siegal
Carol Stein
Joan Sukloff
Betty Schwartz
Claire Weisberg

Inta-League Notes

The Inta-League has been a social-cultural club consisting of sons (between the ages of 16-18) and daughters (from 15 to 17) of Center members. The group meets every Wednesday evening throughout the season. At these meetings general discussions were held on varied topics as "What Youth Can Do to Help Solve Our Jewish Problems," etc.

A number of affairs have been run by the club this year, among them being an evening of "Ye Olde Tyme Movies," a number of dances and so-cials which were well attended, and a lecture on vocational guidance. The Inta-League is now planning to close their very successful year with an Open Air Dance on the Center Roof Garden, on Wednesday, June 4th (Brooklyn Day Eve). Admission is 25c per couple, 15c for an individual.

Junior Congregation to Conduct Services in Main Synagogue This Sabbath

The entire service in our main synagogue this Saturday morning, May 24th will be conducted by the children of the Junior Congregation. We sincerely hope that many of the members and their families will attend this service and derive the joy in seeing how well boys are trained in the conduct of a religious service. The following boys will be the participants:

Readers in the Torah:
Robert Goldberg
Daniel Berman
Morty Lowenfield
Harold Kadish
Larry Zirn
Leonard Greenberg
Shacharit—Daniel Gribetz
Mussaf—Kummel
Maftir—Joseph Newman
Sermon—Kenneth Amer

Acknowledgment of Gifts

We acknowledge with thanks, receipts of gifts from the following:

On the occasion of the marriage of his nephew, Mr. Tobias Zwerdling donated money to the Jewish Publication Society for the purchase of books for our library.

Mr. and Mrs. Herman Raabin contributed Taleisim in honor of the Bar Mitzvah of their son, Daniel.

Center Library

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sunday from 10:30 A.M. to 3:30 P.M.

Summer Gym and Baths Schedule

Commencing with June 1st, the following schedule will be in effect in our Gymnasium and Baths Department for the summer months:

Monday

Men	3 p.m. to 11 p.m.
Boys	3 p.m. to 5 p.m.
Women	10 a.m. to 3 p.m.
Girls	—

Tuesday

Women	10 a.m. to 11 p.m.
Girls	3 p.m. to 5 p.m.

Wednesday

Men	3 p.m. to 11 p.m.
Boys	3 p.m. to 5 p.m.
Women	10 a.m. to 3 p.m.
Girls	—

Thursday

Men	5 p.m. to 11 p.m.
Boys	—
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.

Friday

Men	1 p.m. to 6 p.m.
Boys	1 p.m. to 6 p.m.

Sundays and Legal Holidays

Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Sabbath Services

Kindling of candles at 7:59 o'clock. Friday evening services at 6:00 and 7:15.

Sabbath services, Parsha Behar and Behukotai, will commence at 8:30.

Dr. Levinthal will preach on the portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:00.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Blank, Morris

Woolens Married
Res. 135 Eastern Parkway
Bus. 9-13 Greene St.

Proposed by David Goodstein
and Isidor Fine

Goldberg, Samuel

Clothing Married
Res. 706 Eastern Parkway
Bus. 915 Broadway

Proposed by Samuel Stark

Zacharia, Herman I.

Married
Res. 728 Alabama Ave.

Bus. 596 Broadway

Proposed by Benjamin Martz

Young Folks League Picnic

The Young Folks League announces that on Sunday, June 22nd, it will participate in an athletic carnival, picnic and outing at the Old Vanderbilt Estate in Little Neck, N. Y. The outing is being arranged by the Metropolitan Division of the Young People's League of the United Synagogue of America, in which organization the Y.F.L. is an active participant. Further announcements of this affair will be made at meetings and in future bulletins.

Holiday Gym Schedule

On Friday, May 30th, Decoration Day, the holiday schedule will prevail in the gym and baths: 10 a.m. to 2 p.m. for men; 2 p.m. to 5 p.m. for boys. Because of the Shevuoth holiday, this department will be closed on Saturday evening, May 31st and Sunday and Monday, June 1st and 2nd. The gym will open on Tuesday morning, for women, as per regular schedule.

Congratulations

Hearty congratulations and best wishes to:

Mr. and Mrs. Hyman Aaron of 985 Park Place on the engagement of their son David R. Aaron to Miss Dorothy Cecelia Levy.

Mr. and Mrs. Jacob Greenstein of 1025 St. Johns Place upon the birth of a girl to their children, Mr. and Mrs. Barnett Greenstein on May 18.

Shevuoth Services

Shevuoth services will be held in our synagogue on Saturday and Sunday evenings, May 31st and June 1st, at 8:00 o'clock and on Sunday and Monday mornings at 8:30 o'clock. Rev. Kantor will officiate on both days.

The Consecration service will be held on Sunday morning, June 1st, promptly at 11 o'clock. The Yizkor or Memorial services for the departed will be held on the second day, Monday, June 2nd at about 10:15 a.m.

Additions to the Library

The following books have been acquired by the Center library during the past month and are now available for circulation:

"Poems from the Hebrew"—C. N. Bialik.

"The Fishmans"—H. W. Katz.

"The Jew in the Mediaeval World"—Jacob Marcus.

"Judaism in Soviet Russia" (Yiddish)—Jacob Leshtzinsky.

"Leaves from a Rabbi's Notebook" (Hebrew)—Rabbi Max Raisin.

"Essays and Studies"—Prof. Israel Davidson.

Juvenile

"The Story of Modern Palestine"—Dorothy F. Zeligs.

"How the Jewish People Live Today"—Mordecai L. Soloff.

IN MEMORIAM

It is with deep regret that we announce the passing of our fellow member

David Feinberg

of 585 Crown Street on May 15th, 1941.

To the bereaved family, the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence.

Condolence

We extend our heartfelt expressions of sympathy to:

Mrs. Jacob Goell of 576 Eastern Parkway who lost her mother, Mrs. Sarah Samowitz on May 14th.

Dr. Maurice Schnall of 598 Montgomery Street on the passing of his father, Samuel Schnall on May 15th.

Notice of Unveiling

Members of the Center are invited to attend the unveiling of a monument in memory of the late Benjamin Brown at the Beth David Cemetery on Sunday, May 25th, promptly at 2 o'clock. In the event of rain, postponed to June 8th.

Best Wishes

Best wishes for a speedy and complete recovery are extended to Mr. Samuel Koch of 368 Eastern Parkway.

Center Roof Now Open

The handball courts of the Center roof are now available for Center members. Take advantage of these facilities as often as you possibly can.

Dr. Drachman Guest Speaker at Hebrew School Graduation

As we go to press, we are informed that Dr. Bernard Drachman, one of the leading men in the American rabbinate, will be the guest speaker at the graduation exercises of the Hebrew School on June 16th.

Gifts to Junior Basketball Team

At the last membership social meeting held on May 14th, Mr. David B. Kaminsky, chairman of the Physical Training Committee, presented the members of the Center Junior Basketball team with gold basketballs in behalf of the Center. The team has to its credit twenty-two winning games out of twenty-six played during the season. The following are the members of the team: Jerry Fein, Abe Finkel, Alvin Goldberg, Teddy Goldman, George Husid, Jay Liebler, Sheldon Liebler, Edward Rose, Dave Shapiro and Stan Shulman.

CENTER MEMBERSHIP

The Membership Committee is anxious to enroll additional members in our institution. Please urge your friends, relatives and neighbors to affiliate themselves with one of America's leading Jewish institutions.

Application blanks and membership folders will be cheerfully forwarded to you if you will telephone the Center office, PResident 4-1400.

AN APPEAL

Center members are urged to please remit payment covering membership dues for the current year.

Your officers will be grateful to you for your prompt cooperation.

WHY A JEWISH ARMY?

Continued from page 5

leading instigator of the pro-Nazi coup in Iraq.

All this is the result of a fairy tale about the alleged unity of Arabs in their opposition to the Jews in Palestine, and their unanimous desire to form a Federation of Arab States. The fact is that perpetual enmity exists between the various Arab states. Thus Ibn Saud, of Saudi Arabia, and Imam Yahia, of Yemen, are continually at war, and the pro-British Emir Abdulla, of Transjordan, whose ambition is to become the King of Palestine (and who is therefore hated by the Syrian Arabs), knows too well that if it were not for the British bayonets protecting him he would have been liquidated long ago by the same Ibn Saud. The young ruler of Egypt, on the other hand, has the far-reaching ambition of becoming one day the Chalif of the Moslems, and thus expanding his influence over all the Arab countries.

We cannot overlook that there is a fairly strong pro-British element among the Arabs, and we may mention the intellectual group concentrated in El Asher University in Cairo. This element realizes that Palestine has been developed by the Jews, and that it is the only country where the beginnings of a war industry, or at least repair shops for the British army could be created.

These intellectuals, could, if supported by the British, become the backbone of a sound and forceful policy of collaboration among all democratic factions in the Near East. Unfortunately the British ignored them in the same way they ignored the Jews or other Arab democratic sympathizers in Palestine and Syria.

The above facts show us that we have to face and overcome many obstacles in order to change the present unfavorable British attitude towards the creation of a Jewish Army in Palestine, or in any other place.

Now, when the hour of supreme crisis on the Palestine front has struck, when the German planes and tanks are occupying neighboring Syria, and the danger of a Nazi invasion of Palestine is a reality, it is our duty as nationally minded Jews, to properly appraise the situation and

determine that our voices shall be heard as loudly and as effectively as possible.

We still have time to organize and equip a Jewish Army from among Palestine Jews, as well as from other Jewish volunteers. The valor of Jewish soldiers has been sufficiently proven by those small Jewish units which have been granted the right to fight in the British ranks under the rather ambiguous name of "Palestine Units."

Up till now over 8,000 Jews are serving with the British forces, but if we would be given permission to form our own army over 70,000 men and about 25,000 women would be ready to answer the call to colors.

We, as Americans, and as Jews, feel that we have the right to ask the Churchill Government to drop the last vestige of "appeasement." We American Jews have invested tens of millions of dollars in Palestine, have sent over thousands of our citizens to develop it, and are now, together with all Americans, doing our utmost to help Britain.

We in America are interested in this war in the most vital manner and everything that endangers our position and makes a democratic victory uncertain must be fought against. The argument that nothing should be said which may "embarrass" Britain is futile. The British House of Commons heard lately more criticism of the conduct of the war and of the British policy in Palestine than any Jewish organized body or any individual in America ever uttered. It is an act of loyalty to the British as well as an act of self-preservation to call the attention of the English to anything that damages their interests, especially to a policy which may result in more than half a million Palestine Jews being slaughtered like sheep.

History has placed our people in this war on the side of the Allies, and we cannot be satisfied to allow them to be merely spectators at a time when our existence as a nation and our lives as individuals are depending upon the outcome of this war. We must be given an opportunity to contribute our efforts and our blood in order to help bring about victory for civilization and humanity, and to be justified in pressing our national demands when the time comes.

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THEODORE HERZL

Continued from page 13

Congresses. For himself Herzl retained only the acknowledgment of later times: that which he had created would be recognized when another leader had taken over.

The preliminary conferences were held in Vienna from April 23 to April 25. The consensus was, on the whole, against the holding of a second Congress so soon after the first. It was feared that there would be a falling off in the attendance, a sharpening of conflicts. But Herzl's fundamental idea in calling the Congress together again after the lapse of a year was the creation of a permanent body. He was perpetually concerned with the fear that the movement would die of inanition. Besides, the reconstruction of the organization, and the confirmation of the Bank by the Congress, seemed to him to be urgent matters. Herzl proposed immediate action.

The second Congress which, in spite of all obstacles and attacks, opened on schedule, showed how much the movement had grown since the first Congress. In his report of the Actions Committee, Schnirer showed that 913 groups had joined the organization, which had increased three-fold since the previous year. The total number of delegates was now 400, including the majority of those who had attended in 1897.

The Bank as such met with no opposition. The necessity of a Bank had been recognized from the beginning of the colonization work, and several unsuccessful attempts had already been made to found one. Differences of opinion arose only as to the formulation of the field of activity of the new financial instrument. The resolution founding the Bank was passed by acclamation. Next to the question of the Bank, the most important was that of colonization.

In Herzl's opening address he was sharper in his attack on the enemies of the national idea, the rabbis "who pray for Zion and attacked it in the same breath," and the leaders of the religious communities whom they obeyed, in contradiction of the will of the communities themselves, which were sympathetic to Zionism.

On the morning of August 31, Herzl closed the Congress with these words: "We have set out. The moral

wandering of the Jews have begun. Whither will it lead us? Into better times, let us hope."

On September 2 he left Basle, completely exhausted, but on the whole satisfied with the results. A stronger and more united organization stood behind him, and it had taken steps toward the creation of a financial instrument.

In this mood he set out for the beautiful island of Mainau, on the Bodensee, for an audience with the Grand Duke of Baden.

IN BLOODY RETROSPECT

Continued from page 15

his family, left in distress some two hundred or more miles away, that he forgot his duty.

Anyway, he had to pay for his offense with his blood. We fellow-prisoners were ordered to be present when he was punished. The kind of punishment our friend, an elderly, quiet shop-keeper, had to suffer, was called "An-den-Baum-binden." ("To be tied on a tree.") In fact, the gibbet looked like a cross, consisting of two pieces of timber placed across each other.

The sentence was: hanging from the gibbet. A Gentile prisoner had to fasten our friend to the cross-beam by his wrists with steel wire. Then the chair on which he stood was pulled away, so that his full weight bore him down and the wire cut into his wrists.

Next day the victim was released from the camp because his relatives had paved the way for his emigration. But nobody answered when his name was called up. For he lay in the camp hospital in the grip of death.

NAZI HEAVEN

THE Nazi radio has declared that anti-Semitism has become so entrenched in Germany as to preclude the possibility that Jews will return to the Reich for "at least 1,000 years." In a broadcast the prediction was made that in time German children will never know that "there were such things as Jews in the Reich."

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